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UMBUNDU TALES,¹ ANGOLA, SOUTHWEST AFRICA.

BY WILLIAM C. BELL.

I. MIAPIA LA KAMBEU.

Kua kaile ufeko wa fina, kuenje Mbeu la Miapia va endeleko oku ka tambela ufeko waco, kuenje vo sanga pole eci vo sanga vangandiahe ka va yonguile oku eca ufeko waco pamue ku Mbeu, pamue ku Miapia.

Kuenje va ngandiaci va eca oseo tunde ko Bailundo toke ko Dondi vati, U wa pitila lombili eye o tambula ufeko waco. Kuenje va katuka vosi, Miapia wa tambula opatolonya yahe, eci va pitila vosi kofeka Miapia wa kuata ocinjoko wa enda kusenge oku nia eci a enda kusenge Mbeu wa iñila vopatolonya ya Miapia, noke Miapia weya kusenge wa yelula opatolonya mu li Kambeu elunguko lia Mbeu omo ka kuete ovolu, Miapia wa kuata ohele wa soka hati, Mbeu wa enda ale kuenje wa palala lonjanga.

Kuenje Miapia wa pitila kimbo liaco eci a pitila vali komele yimbo wa tula opatolonya yahe muna mu li Kambeu, wa linga omo si iñila vimbo handi tete ha nia. Kuenje wa enda opatolonya wa yi sia.

Kuenje Mbeu wa tunda lombili vopatolonya yina ya ambatele Miapia wa iñila lonjanga vimbo kuenje Ufeko va wiha Mbeu. Miapia eci eya kusenge wa yelula opatolonya yahe wa sanga Mbeu wa tambula ale ufeko, kuenje Miapia wa sumua, Kambeu wa sanjuka.

[Translation.]

THE SWALLOW AND THE TORTOISE.

Once there was a beautiful maiden, and the tortoise and the swallow went to court her. They found her, and they found also her relatives, and they did not wish to give the girl either to the tortoise or to the swallow.

However, the relatives set a test from Bailundo even to Dondi, saying, "He who arrives quickest, he takes the girl." So they rose up the both of them, the swallow taking his little hand-bag; and when the two arrived at the point indicated, the swallow took fright and went to the woods (to stool). Whilst he was thus gone, the tortoise climbed into the hand-bag of the swallow. Soon the swallow returned from the woods, picked up the hand-bag in which was the tortoise (this was his wisdom, as he did not possess fast legs), and the swallow was much disturbed thinking that the tortoise had already gone on before: so he flew hurriedly.

¹ Olosapo via Umbundu. Vowels are to be pronounced according to their continental values; *c* is pronounced like the English *ch*.

Soon the swallow arrived at the village; and as soon as he reached the outskirts, he put down his hand-bag, in which was the tortoise, saying, "I shall not enter the village yet, until I first go to the woods." So he went, leaving his hand-bag behind him.

Immediately the tortoise climbed out of the hand-bag which the swallow had carried, and speedily entered the village. The girl was given to him. When the swallow came from the woods, he picked up his hand-bag, entered, but found that the tortoise had already received the girl, and consequently was very sad; but the tortoise was happy.

2. KANDIMBA LA MOMA.

Kandimba wa mina kuenda Moma wa minavo kuenje va livala ukamba va lisola calua. Kandimba hati, A Moma eteke tu cita omala veto, ove vu Moma o tambulapo omala vange ndi Kandimba ama nālāvo lomala vove.

Kuenje va linga ndeci va likuminyile, omala va citile Moma va tandavala nō momo ka va ikile oku nyama, omala va Kandimba vana va kala la Moma va yongola oku nyama avele ndocitua cavo coku nyama, momo Moma ka kuete avele okuti o nyamisako omala va Kandimba.

Kuenje Kandimba eci a limbuka okuti omala vahe vana a citile va kolako naito wa tila lavo osimbu Moma a enda vusenge, kuenje Moma eci eya vusenge wa sanga Kandimba wa tila lomala vahe, Moma wa ci suvuka wa kongola olomoma viosi. Moma wa linga omo, Tu landuli Kandimba lomala vahe.

Yu olomoma via imba ocisungo viti, Tu landula Kandimba wa lia ofuka yomoma. Tu landula Kandimba we— wa lia ofuka yomoma.

Kandimba oku yeva ocisungo caco wa yokoka wa sanga ocinyama cinene hati, Mopele. Ocinyama oku yeva ocisungo caco hati, Si ci tēlā.

Wa ci linga kinyama viosi via ci lembua. Noke wa sanga ocenye hati, Mopele. Ocenye hati, Omo. Kuenje ocenye ca iñisa ondimba lomālā vayo kututa noke wa ndindāko leve, Eci olomoma vieya via pula Kacenye viti, Kandimba wo molā? Eye hati, Ocili ndo molā yu kututa, oco wa va ilikila kelungi liñi hati, Oko ku li Kandimba.

Kuenje omoma yimosi ya yongola oku iñilā, ocenye citi, Iñili nō vosi yene oco vu mola Kandimba, eci va iñilā ocenye ca yelula ovava a sanya ca itila kututa ku li olomoma kuenje olomoma via fa viosi. Kandimba wa popelua.

ELUNGULO: Otuvina tutito tu tēlā oku kuatisa ovina vinene, vosi va lembua oku popela Kandimba pole Kacenye wa ci tēlā.

[Translation.]

THE RABBIT AND THE PYTHON.

The rabbit was with young, and the python also; and they swore friendship one with the other, for they loved each other a great deal. The rabbit said, "O Python! the day we give birth to our children, you, Python, take my children; and I, the rabbit, will have your children."

So they did as they had agreed. The children of the python stretched themselves out long, because they were not habituated to nurse. The children of the rabbit were with the python, and they wished to nurse, as was their custom; but the python did not have "breasts" with which to nurse the children of the rabbit.

Soon, when the rabbit perceived that her children which she had given birth to were getting stronger, she ran away with them whilst the python was in the woods. When the python returned from the bush, and she found that the rabbit had run off with her children, she was angry, and called together all the pythons, saying, "Let us follow the trail of the rabbit and her children!"

So the pythons began singing, "Let us follow the rabbit who stole [ate] her debt to the python! . . . Let us follow the rabbit — the rabbit — who stole her debt to the python!" . . .

The rabbit, hearing this song, began to shake (tremble). She found a large animal, and said to it, "Save me!" The animal, hearing the song of the pythons, said, "Impossible [I am not able]."

The rabbit went to all the animals, and they all shunned doing anything. Finally she found a cricket,¹ and cried, "Save me!" The cricket replied, "All right." So then the cricket put the rabbit and her children into a burrow, blocking it up with dirt. When the pythons came, they questioned the cricket, saying, "Have you seen the rabbit?" And he replied, "Indeed, I have; she is in that burrow [pointing to a different one from that in which the rabbit was] — in there is the rabbit."

So the one python wished to enter; but the cricket said, "All of you had better go in and find the rabbit;" and when they had done so, the cricket took hot water, pouring it into the burrow where were all the pythons, thus killing them. The rabbit was saved.

MORAL: Little things are able to accomplish large results; all shunned helping save the rabbit, nevertheless the little cricket was able to do it.

3. ULUME LUKAI WAHE.

Ulume lukai va ile oku pasula Kimbo liukai, eci va pitila kimbo va va yolela ca lua muele, kuenda va va telekela ovina via lua osanji!

¹ A species that burrows.

ongulu! ositu! via lua muele esanju lika oloneke viaco. Kuenje eteke limue ulume wa popia lukai wahe hati, Okuetu hēlā oku enda kimbo lietu, ukai wa linga Omo muele. Kuenje ukai wa ci popia ku vangandi-ahe hati, Hēlā tu enda yapa ovo va tava.

Omele eci kuaca va va nenela onjeke yepungu ovo va pandula, kuenje va wila konjila oku enda ende toke va pitila kolui lumue lunene ulume eye wambata onjeke yepungu, eci va kala keyau ulume wa kupuka lonjeke yepungu volui, ukai wa liyula hati, a mai we! a mai we! etaili veyange we!

Kuenje ulume wa endele muele kombuelo yolui lonjeke wa yi seleka vusitu kuenje weya kukai wahe wa linga omo, Okuetu onjeke ya enda muelē, ukai hati, Ka ci lingi cimue.

Eteke limue va enda kolonaka oku senda eci va kala loku senda va yeva onjila yi lila omo, ko— ko—o, ulume hati, Yoyo omunga yo cinyuavava ondambi ya citapulavakela opo ya lilila ndoto ndanō ovava ngenda ha nyuapo muele. Kuenje wa enda wa sia ukai wahe lomala ponaka wa pitila kusitu una a sile onjeke yepungu eci a pitila wa siakala ondalua wa fetika oku kanga kuenda wa teleka asola wa lia.

Eteke limue wa ci linga vali veyā kolonaka eci a yeva onjila yaco yomungu ya lila vali yiti, ko—o ko—o, ulume wa popia omo, Yoyo omungu yocinyuavava ondambi yocitapulavakela, yapa weya vali kusitu kuna a sile onjeke yahe wa fetika oku kanga olukango loku teleka asola oco fetike oku lia ukai wahe yu, eye wa lisalukako ukai hati, Ca! ca! ca! ove puai oco o linga linga eci? Omālā va fa lonjala ove epungu liomālā lia nyihile māi o li malela vefē liove? Ulume osoi yo kuta eye ulume hati, Tu lie, ukai hati, Ove vumbua yomunu si li.

Kuenje eteke limue umue ulume wa kelisa ocimbombo eci va kala loku cilā ukai wa yongola oku lombolola eci co lingile veyāhe ponjala. Kuenje ukai wa tundila vocila wa fetika oku imba hati, Ca ndingile Sambimbi ponjala—, kuenje ulume wa yayulako letaviya hati, Weya ku ci popie vali okai wange. Ukai wa imba vali hati, Ca ndingile Sambimbi ponjale—, vosi va taviya ndeci ca taviya veyaco vati, Weya, weya ku ci popie vali okai wange—.

Olusapo hati, Onjala ka yi osoi.

[Translation.]

A MAN AND HIS WIFE.

A man and his wife went to visit the village of his wife. When they arrived at the village, they were received with great gladness; and they cooked for them many things, — a chicken, a pig, meat. There was much joy all the days. It came to pass that one day the man said to his wife, "Partner, to-morrow we return home;" to which the wife replied, "Very well." Then the woman told her relatives, saying, "To-morrow we are going," and they acquiesced.

When the morning broke, they brought them a sack of corn, for which they were thankful. They started off on their journey, going on and on, until finally they came to a large river. The man was carrying the sack of corn. When they were on the bridge, the man fell into the river with the sack. The woman cried out in anguish, "Mother, oh! Mother, oh! to-day my husband, oh!"

The man was carried way down the river with the sack. He came to the bank, and hid the sack in a thick clump of trees. He returned to his wife, and said, "Partner, the sack went on down the stream." The wife responded, "Never mind! it makes no difference."

One day they both went to the river-bottom gardens to hoe; and as they were digging over the ground, they heard a bird singing, "There, there, there!" The man said, "That is the messenger of drinking-water — a handsome person — awaiting me; and as it cries thus, I go to drink, even water." So he went, leaving his wife and the children in the field by the river. He reached the thick woods in the ravine where he had hidden the sack of corn; and upon arrival he built a fire, and began to parch some kernels and to boil the whole corn, and eat.

One other day it happened again. They came to the river-fields; and as they heard the bird singing again, saying, "Ther-e, the-re," the man said, "There again the messenger calls and awaits me;" and off he went again to the woods in the ravine where he had hidden the sack of corn. He began to parch some and to boil the whole corn, and began to eat. Behold, there stood his wife! He was frightened. The wife said, "Shucks, shucks! and that's the way you do, is it? The children nearly die with hunger, and the corn given me by mother for them your stomach is finishing it up!" The man, covered with shame, cried, "Come, let us eat!" The woman answered, "You dog of a man, I won't!"

It came to pass that one day a man made strong beer; and when they were dancing, the wife attempted to tell what her husband had done at the time of famine. In the midst of the place of gathering she began to sing, "So did Sambimbi at the time of famine." . . . And her husband began quickly a chorus, saying, "Never mind! Don't tell it again, my own wife." . . . And the woman sang again, saying, "So did Sambimbi at the time of famine." . . . All now took up the chorus of her husband, saying, "Never mind, never mind! Don't tell it again, my own wife."

MORAL: Hunger (or famine) has no shame.

4. KACINJONJO LA NGUNDUAHELELE.

Eteke limue va linga olonamalālā pokati kavo va linga omo, tu ende tu ka lisalamaileko oco tu tale u o velapo oku salama, kuenje Kacin-

jonjo eye wa livangako oku ka salama noke Ngunduahelēlē wo vanjiliya kuenje wo mola, va lisalamailako olonjanja via lua.

Kuenje Kacinjonjo wa popia lokuavo Ngunduahelēlē hati, Kuende ka salamevo, eye wa enda eci a kala loku enda wa sokolola hati, Hise nda ha salama pocanju ca Kacinjonjo oco ka telā oku mola vali, kuenje wa ci linga;

Kacinjonjo wa kala loku vanjiliya ukuavo eteke liosi ko muile vali. Kuenje uteke weya wa sumua oco a linga omo, ndinga nye omo Ngunduohelēlē ka moleha? Oco a linga hati, Hise nda ngenda kocanju cange si ka pekelako, momo cila uteke weya kuenda nda kava. Wa enda ende—toke a pitila, pocanju cahe eci a vanjapo o lete pa nāinā nāi nāi oku ci mola usumba wo kuata ca lua.

Yu wa imba ōcisungo cahe hati, Ngunduahelēlē kimbo kua yevala oluiya kuende ka taleko—. Ngunduahelēlē kimbo kua yevala oluiya kuende ka taleko—. Noke Ngunduahelēlē co linga ohenda yu wa tundapo wa linga hati, Ame ukuelē Ngunduahelēlē. Kuenje va yola yola.

[Translation.]

THE BIRD AND HIS PLAYMATE.

One day there was friendly strife between them; and they said one to the other, "Let us go and play hide-and-seek, and then we shall see who is best able to hide!" Then the bird went first to hide, and his playmate looked for him diligently until he found him. So they did many times.

Finally the bird said to the other, "Now you go and hide!" As he was going to hide, he thought to himself, saying, "Well would it be if I went and hid in the nest of the bird, so he would not be able to find me;" and so he did.

The little bird spent the entire day looking for the other, but without success. Finally night came on, and he was tired from his searching; and he said, "What shall I do because my playmate I cannot find? This I will do: I will go to my nest and have a sleep, because night has come on and I am tired." He went on and on until he arrived. In his nest, when he looked, there shone something bright, so very bright that it frightened him to look at it.

Greatly scared, he began to sing, "Playmate, playmate, in the village a proclamation is being sounded! Go and see! . . . Playmate, playmate, in the village a proclamation is being sounded! Go and see!" . . . After that the playmate felt for the little bird, and so came out and said, "It is I, your playmate." So they laughed gayly at each other, and were happy.

5. ULUME WA ILE KUVALA LOMOLĀ.

Ulume wa yongola oku ka pasula kuvala wahe oco a linga hati, Ove a Kamalanga tuende o ka sindikile kuvala wange, Kamalanga hati, Omo muelē.

Kuenje va kuta epunda liavo noke va fetika oku enda kuvala toke va pitilā, omanu va lua va yolela va linga omo, Akombe veyā we! Tiakololo, oco va va lekisa konjo ya posoka puai onjo yaco yi li sungue vali lonjo ya ndatembo yahe, va lale ciwa ciwa kuenda va va telekela ovina via lua va lia.

Eteke limue ulume wa kala naito lonjala oco wa sokolola epungu li kasi kocumbo, oco a popia lukuenje hati, Kuende ka teye epungu kocumbo, oco Kamalanga ka tavele wa popia hati, Siti kulo kuvala ka ci lingi osoi?

Ukulu wa tema wa popia lumalehe hati, Osoi ye? kulo kuvala wove? Siti kuvala wange? Noke omolā ka tavele yu wa enda eye muele wa enda nō atako ka walele cimue oco a pitila kocumbo wa teya epungu, lia lua enene wa li kutila ponanga wa lituika kutue, oco wa soka oku tiuka konjo vo yekisile noke onjo yo limba yu wa iñila vonjo ya ndatembo yahe, eci o sanga wa sima hati, Ukuenje wange Kamalanga, oco a fetika oku popia hati, Ove si ku ihako epungu liange cosi oco o kasi muele atako lacimue a wala. Oco ndatembo yahe a linga omo, Mulo a ndatembo hamoko vonjo yove. Eye wa popia hati, Ku ka likembise ove muele Kamalanga si ku iha epungu liange. Noke hati, Mbanja nō ndeti ndatembo yahe, ya! ya! osoi yo kuta wa tila oco eya vonjo muna a sile ukuenje oco wa popia lahe hati, Tuende kimbo lietu. Ukuenje hati, Si endi luteke ulo. Kuenje eye wa enda ukuenje wa sala.

Omele ya nena ongulu ya pia ca fina, oco va pula ukuenje vati, Ukombe wa enda pi? Eye hati, Wa enda kimbo. Ukuenje wa liako vimue olositu vimue wambatelako ukuluwahe, eci o sanga kimbo wo wiha ositu yahe eye puai wa tema ca lua lukuenje.

Ukuenje wa lombolola cosi komani ndeci ca ka pitile kuvala kuenje omolā wa sanga esunga komanu.

[Translation.]

A CHILD ACCOMPANIES A MAN TO HIS WEDDING.

A man wished to go to his own wedding-feast: so he said to a boy, "Come on! I want you to accompany me to my wedding-feast." Kamalanga replied, "All right."

So they tied up a little bundle, and started off for the wedding-feast. Soon they arrived; and all the people were pleased to see them, crying out, "Our friends have come! our friends have come!" So they showed them a very fine house. This house, however, was next

door to that of his mother-in-law. They slept very comfortably, and they were provided with many things to eat.

However, one day the man became a little hungry, and cast eyes upon the corn in the garden near the house. Finally he said to the boy, "Go and break off some ears in the garden." But Kamalanga would not agree, saying, "Isn't this a wedding-feast? Won't it make shame to do that?"

The elder became angry, and said to the boy, "Shame? Is this your wedding-feast? Isn't it mine?" But the boy would not go: so after a while he himself went, wearing nothing about his loins. Upon reaching the garden, he broke off a lot of corn, tied it up in the cloth he carried, and placed it upon his head. He thought to return to the house from which he came; but, forgetting its exact location, he entered the house of his mother-in-law. Noticing a person, and thinking it to be that of his boy Kamalanga, he said, "I will not give you any of my corn;" and there he was standing entirely naked. Soon his mother-in-law said, "This is the house of your mother-in-law, not yours." But he said, "Do not mock me, you Kamalanga! but I will give you no corn of mine." Then he noticed there indeed was his mother-in-law! Whew! Whew! Filled with shame, he ran out, and reached the house where he had left the boy, and said to him, "Come on! Let's go home!" The boy replied, "I am not going this night." So he went off alone, leaving the lad.

In the morning they brought a pig deliciously well cooked, and asked the boy, "Where is our visitor?" and he replied, "He has returned home." The lad ate some of the meat, and other of it he carried home with him to the man to whom he gave it, as it was intended for him.

He flew into a passion with the lad; but, when the boy had explained to all the people what had happened at the wedding-feast, they took his side, and were greatly amused.

6. ONJALI LOMOLĀHE.

Ulume wa fuka okasima kuenda o ka sole ca lua puai omolāhe eye o ka lava lava otembo yosi. Eteke limue omolā okasima kaco ko tila ka enda kisitu kupālā pālā. Noke isiaco weya wa linga hati, A tate okasima ketu ka pi? Eye hati, Okasima ketu ka tila. Eye isiaco wa tema hati, Ove a molange wa huka, kuende ka vanje ndopo okasima osimbu hu lete. Eye hati, Pi ha ka sanga a tate? Eye hati, Kuende kisitu. Oco omola wa lila ca lua yu wa popia la isiahe hati, Songele okanōma oko ha vanja lako okasima, isiaco wa songa kuenje wa wiha.

Omolā wa enda lika liahe kisitu, eci a pitila kusitu wa tete wa sika okanōma loku imba ocisungo hati, Kumbiti, kumbiti okasimaka tate

omo ka li omu? Olosima vio tambulula viti, Mulo ka kemo ka enda kusitu kupombombo vanja oku ku li ucilā umue ka ku li ovicilā vivali. Momo okasima kavo ka kuete icilā vivali, wa ci linga kisitu via lua puai ka ka sangele, noke wa pitila kusitu wa sulako wa sika vali hati, Kumbiti, kumbiti okasima ka tate omo ka li omo? Olosima vio tambulula vali viti, Mulo ka kemo ka enda kusitu kupombombo vanja oku ku li ucilā umue ka ku li icila vivali, puai noke wa ka mola yu wa ka kuata kuenje wa sanjuka. Wa ka tuala ku isiahe isiahe wa ci sola puai omolā wa ci patekela momo isiahe wo kangisa.

[Translation.]

A PARENT AND HIS CHILD.

A man had brought up a little monkey, and he loved it very much; but it was his child who had the care of it always. One day the little monkey broke away from the child, and ran to the thick woods of a ravine far, far away. After a while the father came, and said to the child, "Beloved, where is our little monkey?" And he replied, "It has run away." The father became very angry, and said, "You, my child, have done badly. Go at once and look for the little monkey while I am watching you." He replied, "O father! where shall I go?" — "To the woods in the ravine." So the child began to cry distressingly, and said to his father, "Make me a little drum, and I will go and look with that." This the father did, and gave it to him.

The child went all by himself to the thick woods; and when he arrived at the first one, he began to play his little drum, and to sing, "Kumbiti, Kumbiti, the little monkey of my father, is he here?" All the monkeys replied, saying, "Here he is not, but has gone to the woods in the ravine of the Pombombo. Look there, and you will find just one tail, not two," because the little monkey did not have two (tails), but only one tail. So he went to one ravine after another, but without success: he could not find it. Finally he reached the farthest woods, and he played again, singing, "Kumbiti, Kumbiti, the little monkey of my father, is he here?" All the monkeys replied, saying, "Here he is not, but has gone to the woods in the ravine of the Pombombo. Look there, and you will find just one tail, not two." Finally he saw the little monkey, and caught him, and in consequence was filled with joy. He took him to his father, who was very much pleased; but the child always remembered how his father had wronged him.

7. ULUME KUVALA WAHE.

Ulume umue eci a kala kimbo liavo wa panga oku ka pasula kuvala. Wa enda vo tambula ciwa ciwa, kuenje omelē vo telekela ombelela yu vo simbulamo ondungo yolongupa, eci a yi lia yo pepa muelē, kuenje osimbu omanu va enda kovapia wa sokolola sokolole—, noke hati,

Hise nda ngenda ha lesa vocine caco muna va tuile ondungo yolongupa yu wa enda kuenje wa iñisa utue wahe vocine caco yu wa fetika oku lesa ondungo lelimi liahe ndomo ombua yi lesa lesa, noke wa yongola oku tundamo puai ka ca tavele, hati, ndinga ndeti, ndinge ndeti haimo ka ci tava. Noke wa kupuka posi locine, olongulu vieya vio tinōlōla ca lua osoi yo kuta. Kuenje omanu veyā kovapia, va lete ndatembo yavo yu locine kutue posi posamua. Ndatembo yahe wa fetika oku liyula ca lua alume veyā va nyanūlā onjaviti va tetula ocine oku tundamo haico oku enda kimbo liavo!

[Translation.]

A MAN AT HIS WEDDING-FEAST.

A man living at his own village desired to go and visit at the wedding-feast at another village. There they received him with great appreciation; and in the morning they brought him a dish which had been seasoned with a relish in which were peanuts, and it was very delicious to the taste. After the people had gone to work in the fields, he continued thinking how tasty that relish was; and finally he said, "I just think I shall go and lick out the mortar¹ in which they mixed together that relish." So he stuck in his head and began to lick out the sides of the mortar with his tongue, the same as a dog would do it. After a while he tried to withdraw his head, but was unable to do so, though he tried every way he could think of. Finally he fell over on the ground, mortar and all, and the pigs came and began to roll him over and over, and it shamed him fearfully. Later the people came from the fields, and found their son-in-law there on the ground, with the mortar fastened tightly to his head. They made a great outcry; and the men then came, and they brought an axe with which they split open the mortar, releasing the man, who, without further ceremony, hastened back to his village.

8. ULUME WA SAPA.

Ulume umue kotembo yonjala wa kala lombenje yowiki, noke omo onjala ya lua wa fēlā posi opo a kapa ombeje yowiki, eci onjala yo vala o pekela posi o puēlā loluneva. Wa ci linga olonjanja via lua.

Kuenje eteke limue ukai waye wo molā yu wo popia hati, Ove puai ku sokolola omalā vetu. Kuenje ulume osoi yo kuta.

[Translation.]

A GREEDY MAN.

Once upon a time, when there was great hunger, a man had a gourd of honey. As the famine became more severe, he went and

¹ A mortar is made from the end of a log hollowed out, and may be from six to twelve inches deep, sometimes more.

dug a hole in the ground, in which he placed the gourd of honey. Whenever he felt the pangs of hunger, he went and lay on the ground, and sucked up the honey with a hollow reed. This he did many times.

However, one day his wife caught him in the act, and said to him, "That's how you do, is it? and you don't even think of our children!" And the man was filled with shame.

9. UKAI LOMŌLĀ.

Eteke limue ukai wa ile kovapia lomŏlāhe Casangu pole omolaco wo sola ca lua kuenda omanu vamue vo solevo ca lua. Eci a pitila kepia wa tula ohumba wa yelula omŏlā wo kapa pesita kuenje wa sitikako.

Wa fetika oku lima, eci a pitila pesita a kapele omŏlā ka ivalukile wa lima lonjanga kuenje omŏlā wo teta utue, oco wa lila ca lua muelē wo yelula lusumba, noke wa yelula uti umue utito wa tuihinya utue. Yu wa enda kimbo loku lila ca lua. Eci a pitila nawa yahe hati, A nawa omŏlā eye ndu kuate. Eye wa fetika oku imba ocisungo, ceci hati, Casangu o vela mutue, Casangu o vela mutue, o vela mutue ongongo ya Luanda, ongongo ya Luanda. Manjange, ocindele cange Casanguwe!

Omanu kuenje va tambula omŏlā va limbuka okuti wa fa kuenje omanu va lila ca lua. Ukai wa lombolola ndeci ca pita, kuenje omanu vo tukula ukai weveke.

[Translation.]

A MOTHER AND HER CHILD.

One day a woman went to the field to work, taking along her child Casangu. Not only did she love this child greatly, but others did also. When she arrived at the field, she put down her basket which she carried, and took the child and placed him near a pile of brush which **was** to be burned, and covered him up.

She began her work, tilling the ground and digging it over. When she reached the pile of brush in which the child had been nestled, she forgot all about it, and, hoeing vigorously, she cut off the child's head. Heart-broken, she cried a great deal, then she picked him up with fear. After a while she took a little piece of wood and joined the head to the body. Then she went on to the village. When she arrived, her brother-in-law said, "O sister! let me hold the child." Then the woman began to sing, saying, "Casangu is sick in his head, Casangu is sick in his head, his head is sick. What hardship, what hardship! O my brother! O Casangu! My white child!"

Then the people came and took the child, and saw that it was dead, and they all cried most bitterly. The woman explained just how it happened; and when they heard, they dubbed her a fool.

10. ULUME UKUAKU LAVEKELA KEPIA.

Eteke limue ulume wa yeva ondaka kukai wahe okuti imunu vi li loku yana ca lua kepia lietu. Ulume oku ci yeva wa yelula uta wahe wosika ukai lomāla hati, Nda enda oku ka lavekela, ukai lomāla vati, Oco muele. Ca kala onolosi oco a enda wa kala konjila loku sima hati, etaili ha yambula imunu. Yu wa pitila kepia wa tumala vocipundo luta wahe noke wa yeva imunu viovuya kocipundo yu vio molā, eye wa seteka oku loya puai ya! ka ci tēlēlē, oco vo kuata loku veta ca lva. Noke vo sasa kuenje omo vocipundo caco mua kala ombia londalu vo teleka; eci a pia vo simbula.

Imunu via fetika oku iva epungu locipoke ha va endi kimbo liavo, ombia yomunu va yi sia piko loku feloka toke komēlē. Omele eci ukai eya kepia lomālā va ambata osema lovava eci va pitila pocipundo va sanga ombia ya pia onduko, eci va yi mola va yolela ca lua va sima okuti mbi tate wa ipaya ombambi lukai haico a simavo.

Ovo kuenje va pika iputa ukai yapa o simbula ositu; loku mahamo oco wa avela omālā vahe, noke wa siamo yimue ya veyahē momo wa soka okuti mbi wa ka yeva kusenge kuenje va kala vepia osimbu ya lua. Ukai wa nūalā vepia hati, oco mbanje ño ndeti konele yepia ya! ya! epia va li punda epungu! ocipoke! cosi ca enda limunu. Kuenje wa fetika oku lilula hati, Ene amālā epia va lipunda, so yene puai wa enda pi? eye he oko a lale kulo? Yu wa fetika oku lila kumosi lomālā vahe. Eci veyā vali vocipundo hati, oco mbanje ño vonēle yula wa kala vocipundo o lete ño utue wa veyahē yu. Va fetika oku lila lomālā vahe kuenje va enda kimbo, eci va pitila kimbo va fetika oku lenda ovaimo mekonda liositu yaco va lile kuenje omanu va yayulako oku va nyuisa ihemba, noke va sanja ca lua inumba, kuenje va kaya oco va fetika oku lombolola ndeci ca pitile kepia.

Olusapo hati, Ocihandeleko ci koka ekandu, momo olonjanja tu yeva okuti oku lia ositu yomunu imo, li lenda. Ukai waco wa lia ositu ya veyahē lomālā vahe puai ka va lendele ovaimo puai apa a ci limbuka wa lenda imo kumosi lomālā.

[Translation.]

A MAN WHO WENT TO GUARD HIS FIELD.

One day a man heard from his wife that thieves were stealing a great deal from their field. Upon hearing it, he at once picked up his gun and bade good-by to his wife and children, saying, "I am going to go and watch;" and they replied, "All right." It was evening; and as he went along the path, he was thinking that to-day he would punish those thieves. Upon arriving at the field, he hid himself in the field-hut, with his gun. Soon he heard the thieves coming toward the field-hut, and they saw him. He tried to shoot,

but he was unable to do so. So they caught him and beat him unmercifully; then they cut him up. There being in the field-hut a big pot and fire, they cooked him up; and when it was done, they seasoned it.

Then the thieves began to steal the corn and the beans, and afterwards went to their village, leaving the pot containing the man on the fire, where it kept on boiling until morning. In the morning, when the woman came to the field with her children, they brought meal and water. Arriving at the field-hut, they found the pot with its contents thoroughly cooked. They rejoiced greatly when they saw it, as they thought that "father" had killed a deer; and so thought also the wife.

So they made mush; and after the woman had seasoned the meat, she tasted it and gave to her children. However, she left some in the pot for her husband, as she thought that probably he had gone again to the woods to hunt. They awaited him a long time. Then the woman took a turn around her field to see how it was, and was astonished to see how it had been plundered, — corn, beans, all, had gone with the thieves. So she began to cry loudly, saying, "My children, the field has been plundered; but your father, where is he? Did he not come here to sleep?" So she began to cry, together with her children. She came again to the rest-hut, saying, "I'll just look under the bed [which was in the field-hut]," and there she saw the head of her husband. She and her children began to weep bitterly as they returned to their village. As they arrived, their bodies (stomachs) began to swell because of the meat which they had eaten. The people hurried and gave them medicine, because of which they vomited what they had eaten. Soon they were well, and they explained all that had happened at the field.

MORAL: Knowing the law brings sin. Many times we have heard that to eat man's flesh will produce severe bloating. The woman ate the flesh of her husband, as did also her children; but they did not swell up, because they did it unknowingly. As soon as they realized it, however, they bloated immediately.

II. ULUME LUKAI UKUAKU LIPONGOLOLA OCINYAMA.

Ulume wa kuela ukai puai ukai waco ukuaku lipongolola ocinyama, eci ulume a enda vusenge eye eca olongupa komālā vahe va vali, ukuavo wokatumba ukuavo wahe muele. Eci a va iha olongupa viaco va takilā eyemuele lahe o takila, puai viahe o takila lombili eci a mala o nyeha olongupa viamolā wokatumba, nda ka tava oku eca olongupa viaco nyoho yaco o lipongolola ocinyama kuenje omolā o tila o londā vuti, eye yapa weya ale vemehi liuti waco oku takila uti

okuti wu kupuka posi, oco a takilē omola kuenje omolā o liyula, Tate, tate wa ka yeve wa ka yeve ukongo wa ka yeve, Tate ocinyama covusenge.

So yahe eci a ci yeve hati, Oco—o. Eci ukai a yeve ondaka yulume wahe lahe wa yolokela volui wa liyavekamo kuenje wa pongoloka vali omunu.

Kuenje eteke limue so yaco wa salama. Eye ukai wa eca vali olongupa, omolā eci a fetika oku takilā wo sakalaisa kuenje wa tilila vuti, eci ukai a fetika oku takila uti ulume wo loya kuenje ukai waco wa fa.

[Translation.]

A MAN WITH A WIFE WHO COULD CHANGE HERSELF INTO
A WILD ANIMAL.

A man married a woman; but this woman was one who could change herself into an animal. When the man would go to the woods, she would give peanuts to her two children, — one her very own, the other a step-child. Whenever she would give them peanuts, she also would eat some, but hers she would eat very quickly; and when she was through, she would snatch away by force those of her step-child. And if the child would not willingly give them up, the mother would change herself into a wild animal, and then the child would flee and climb a tree. Meanwhile the animal came to the foot of the tree and began gnawing it, so it would fall to the ground. Then the animal would begin to chew at the child, which would cry out loudly, "Father, father, who has gone to hunt, who has gone to hunt, the hunter who has gone to hunt, father, here's a wild animal of the woods!"

The father, hearing the cry, responded, "All right! . . . all right!" When the woman heard the voice of her husband, she ran quickly to the river and threw herself in, at which she became again a person.

One day the father secreted himself near by. The woman again gave peanuts to the child; and when it began to eat, she annoyed it in the same manner as formerly, and it fled for refuge to a tree. Thereupon the woman began to chew at the tree, — in the guise of an animal, as before, — and the man fired at and killed her.

12. ULUME WOCILIAÑU LUKAI WAHE.

Ulume wa kuela ukai puai kimbo liavo onjala ya lua. Oco ukai wa pañinya ulume wahe hati, Tuende kimbo lia tate la mai momo oko ku li okulia kua lua. Olongupa, epungu, ocipoke, ovisiakala, olo-namba, lomutu. Kuenje va enda, eci va amako vonjila wa pula ukai wahe hati, Ocili muelē ku li okulia kua lua? Eye hati, Oco ku li muele okulia kua lua. Ende ta kimbo va va yolela ca lua, onganja yocimbombo kolongolo, oku pitila koñolosi via pia iputa lositu yosanji

wa lia. Haimo eci a imbapo wa sokolola hati, Ca! Ove vukai wange wa niaña eci tua tunda kimbo heti, Ku mai okulia kua lua tueya kulo vali okulia kuna wa tukuile ka ku moleha? Wa tumila ukai wahe weya, hati, Cina tua popia vonjila ku ka ivaleko popo. Va pekela omele kua ca vo pikila vali iputa viosanji haimo ulume wa ci pembula hati, Ya iputa lika muele lokulia kuna kua sapu ilile ukai wange vonjila ka ku moleha, wa nēm̃ba, Oco wa kovonga ukai wahe hati, Ove vuniañi eci tua likuminyile ca ku limba? Kuenje ukai wahe wa yevako wa ka ci sapula ku inahe. Yu va enda kovapia oku kopa olongupa, utombo, ovisakala, omutu, okulia kuosi. Eci veyā vimbo va teleka kua pia, kuenje va longeka vohumba yimue yinene va nena konjo, ulume wa sanjuka eci a mola okulia kuaco. Wa lia viosi wa yukiya vali iputa. Oku pitila vuteke ofi yeya wa fetika oku kenya kenya, omele kua ca vati, Ka tahi tu ka vanji eci ci kuete omunu. Oku piti la kocimbanda wa taha hati, Lacimue ci kuete omunu ofi a lale, puai oku kutulula osoi ndatembo yene kuendi ko kapi kesisa, ko singilisi, puai tete ko nyuisi vimue ovihemba vievi. Pole oku singilisa kuaco kolui u kapi upanga umue wene, u yaliko esisa, olonguaya povaka, kuenda oloñoma oku sikila vu ka imba ocisungo hoti,—

Olonamba kovisakala!
 Cilikuete kuete kumue!
 Omamale a nieko!

Kuenje wa ecako ketako oku nia tiu, tiu, kuenje wa kaya! Mekonda liosoi yaco wa tikula uta wahe wa enda vusenge loku kua kua heyi, heyi, eci a sanga ocinyama congelenge tai—i uta kuenje ca wila posi weya wa tetako ucilā waco wa tiuka vali vimbo loku kua kua eci a pitila wa eca ucila waco komanu kuenje omanu vo kuama eyemuele haimo nō oku kua kua kuahe, te pocinyama caco opo yapa omanu va ci yuva vati, Avoyo olosande vio sengela, puai oco a linilā nilā nō ndeti.

[Translation.]

A GLUTTONOUS MAN AND HIS WIFE.

A man married a woman, returning with her to his village. Because of great hunger, the woman said to the man, "Let us go to father's and mother's village, where there is to be found much food, — peanuts, corn, beans, yams, tubers, and squash!" So they started off; and as they were going along the path, the man asked his wife again, "Is it really true there will be much food?" to which she replied, "Certainly, there is much food." They kept on going and going until they finally reached the village, where they received a most hearty welcome and were given immediately a gourd of beer to drink. In the evening they had mush with side-dishes of meat and chicken. However, when

he had finished, he began to think what the woman had said, saying in his mind, "Gracious! that woman of mine fooled me good, because, when we left the village, she said, 'At my mother's there's lots of food;' and now we come here, and where's the food, I should like to know?" So he sent and called his wife, and said, "What we talked about coming along the path, don't forget it!" They slept again; and in the morning they made him more mush with chicken; yet the man despised it, saying, "Gee! only mush! Where's that fine food my wife told me about coming along the path? There isn't any, that's all! She lied to me." So he called his wife, and said to her, "You poor stick, have you forgotten what you promised me?" After hearing what he said, she went and told her mother. Her mother went to the field and brought back peanuts, cassava, yams, squash, and all sorts of things to eat. Then she cooked them all in fine shape, and filled a large basket full, and brought it to the house. The man was overjoyed when he saw the food, and ate the whole of it up; and not only that, but ate mush as well. When night came on, his stomach began to groan and groan; and when it was daylight, they said, "Let us divine, in order that we may discover what is the matter with him!" So they went to the witch-doctor and divined; and he said, "Nothing is the matter with the man except a stomach-ache, but, in order to pay him back for his treatment to his step-mother, go and place him upon a mat, and treat him as one possessed by a spirit. First, however, give him this medicine to drink. Then to do the thing properly, as one possessed with a spirit, place him upon a ridge in the field (as where the corn grew) near the river, spread a mat over him, put a guava in each hand. Then let the big drums beat, and all sing as follows:—

"Tubers and yams
Have combined together!
Now let his bowels move!"

Then they let go of him, and, my! what a movement! But he was cured. But it shamed him fearfully, and so he took his gun and went to the woods hallooing and calling; and when he found a gnu, bang! went his gun, and the big animal fell to the ground. Then he ran up and cut off its tail, and returned to the village, hallooing. When he arrived, he gave the tail to the people; and they all followed him back to the woods, he hallooing all the way, until they came to where the animal was. They skinned it, saying, "Whew! but good luck has pursued him; and that accounts for the way his bowels just flew!"

13. UKAI WA POPELA VEYAHE.

Onjala ya veta vofeka yavo pole vofeka mua tundile ukai mua akala okulia kua lua, kuenje ukai hati, Tuende kofeka yetu tu ka

vanjeko okulia, kuenje va enda eci va pitila oko kimbo va va yolela ca lua, kuenje ekumbi lioñolosi vo laleka onjala. Puai eci va kala kimbo liavo wa popele lukai wahe hati, Olonamba si lia lia. Eci va pitila oko ndatembo yahe wa fela olonamba hati, va ende va ka tuale ku ndatembo, ukai wahe hati, Ndatembo yove olonamba ka lialia, puai omo olonjo vi lisungue, ndatembo yulume wa ci yeva, wa sika ovilua hati, Olonamba ndia ndia, olo namba ndia! ndia!

Omolāhe wa ci yeva hati, Yevelela a kuku tate hati, Olonamba ndia ndia. Kuenje ndatembo yahe oku ci yeva wa enda kovapia oku ka fēla olonamba kekumbi kueya vimue viowisu, vimue via pia: kuenje vo nenelā wa lia oñolosi wa yukinyako iputa, oku pitila vuteke co kokela ocipulukalo eye oku ci sokolola okuti nda o tundila posamua hati, Ka ci tava momo kuvala ka va nila nilako, yu wa tambula ohualusa yahe wa nilāmo yeyuka to laninā, omele kua ca olio eteke lioku enda kimbo, omolā hati, Va nene kulo ohualusa eye hati, Ya, ngambata nō amuele momo muli vimue sanga o vi lola posi. Eci eya ponjango oku liusika la ndatembo yaha ekolombele wa patahālā, cina kapa pepunda mbu. Kuenje ongulu ya yeva elemba li tunda vohualusa kuenje ongulu ya kuatamo ohualusa mua kala aninā, waya waya powiñi womanu; ndatembo yahe co linga osoi, oku tundapo wa tambula uta wahe wa enda vusenge wa loya omalanga wa loya vali omalanga yikuavo, wa tetako icila vi vali weya vali kimbo liuvala wahe wa eca ovicila viaco. Omanu vati, Ahamba ahe a nila vohualusa.

Ukai wahe hati, Ahamba aco omo a linga linga omo nda a nilāmo yapa hoti, oku lia ositu kueya.

[Translation.]

HOW A WOMAN HELPED HER HUSBAND OUT OF A DIFFICULTY.

The country of a man and his wife was greatly distressed by lack of food. However, in the country from which the woman came, there was much food; and so the woman said, "Let's go to my country in search of food!" and off they went. When they arrived at the village, (the people) were greatly pleased to see them; but when evening came, they found hunger. Before leaving their own village, the man had said to his wife, "Now, tubers I will not eat." When they arrived at this village, the mother-in-law went and dug some tubers, saying, "Take these to my son-in-law;" but his wife said, "Yes; but he doesn't eat tubers." Because of the houses being close together, the son-in-law heard the conversation, and began to whistle, saying, "Tubers I will eat, tubers I will eat!"

His child, hearing this from his father, cried out, "Listen to that, will you? Dad says he will eat tubers!" So his mother-in-law, upon hearing of it, went to the field to dig tubers. Later she brought some back uncooked, and some that were cooked. They brought them to

him, and he ate freely, after which he had mush as well. During the night, because of all that he had eaten, it brought on diarrhoea. However, from custom of the wedding-feast, it would never do for him to go outside under the circumstances. So he took his bag (?) and stooled in it, filling it completely full. The next day early they were to return to their village; and the child said, "Bring the bag, I'll carry it." But the father replied, "Oh, no! never mind! I will carry it, because it contains something which may easily drop out." When he came to the palaver-house to bid good-by to all, the bag was suspended from his shoulder; he had not put it in the bundle of the child. A pig, getting a whiff of the odor which came from the bag, snatched at it, and shook it before the crowd, and the contents were scattered far and wide. It surely was a most unpleasant situation for the son-in-law. Upon leaving, he at once took his gun and went to the bush, where he shot a large deer. Then he shot a second one. He cut off the two tails, and returned to the village and handed out these tails. The people said, "It was his spirits which stooled in the bag."

And his wife stood pat, and affirmed, "Yes, that is the way his spirits do; and whenever they stool in his bag, then we know it means there is meat coming."

14. AKISIKISI VOFEKA LOMANU, NDECI VA SANGA ONIMA YAVO.

Akisikisi vofeka a lua oco a takilā omanu vofeka umuamue lika wa sialamo eye ukai puai wa mina. Kuenje wa tilila kolui yu wa iñilā voluneva omo a kala toke wa cita. Eteke a cita omolāhe kuenje hati, Tua tunda etu vosakunyanga, ohonji peka lisongo. Eteke limue hati, A mai etaili sula omongua oco u mbumbe momo ngenda kimbo liakisikisi. Kuenje inahe wo vumba vumbe pe te vovaso omo mua sala. Wa tambula ohualusa yahe kuenda ohonji ende te pimbo liakisikisi wa sangapo lika ava va teleka olombia viositu vosi va enda kusenge oku yeva. Eye eci eya wa lia olombia viosi viositu, muele weya hati, Ndu takilā. Eye wa liyula hati, Ndekate nō momo mepa, mepa, mepa! Kuenje wa tundapo weya vali ku nyoho yahe. Eteke leteke haimo nō vamuele veyā tupu va sanga olombia via liwa ale, va pula ava vakuaku tata vati, Helie o lia lia olombia? Ovo vati, Umue nō okokuenje o pepa ca lua. Kuenje vosi va lipañinya vati, Etaili tu usala oco tuiye tu vanje omunu waco, kuenje va lete nō o li loku iya, vati, Okaliye yo o li loku iya.

Eci eya wa lia olombia viosi, eci va soka oku wipaya, eye hati, Ko ka njipali nō mepa, mepa, mepa. Vo lekata vosi. Vo pula vati, O lingainga ndati. Eye hati, Ene vu ci yongola? Ovo vati, Oco. Hati, Ka tiavi olōhui kuenda sandi olombiavinene u kapi piko ovava aco a feluke muele.

Kuenda vu vanji akuku anene eci ovava a feluka vosi vu wila vakuku amo ngenda loku itila ovava katimba ene, puai eci njitila ovava lomue o litetela oku uha nō ne, momo omo va linga linga umbanda waco. Vosi va wila vakuku aco eye wa itila ovava katimba avo kuenje vosi va fa. Wa tiuka ku nyoho yahe hati, Vosi nda va ipa pe.

[Translation.]

THE ORDER OF THE HIDEOUS MASKED PERSONS, AND HOW THEY
MET THEIR FATE.

In a certain country the goblins (*akisikisi*) were very numerous, and they were eating up all of the people. So it came about that but one person was left, and she a woman soon to give birth. So she ran away to the river, and crawled in among the reeds and hid there until she had a child. Then she came out, the child carrying a bow in front. In course of time the boy said to her, "To-day you pound some salt, and you do me obeisance, because I am going to the village of the goblins." So his mother did as she was told, and minded him most explicitly. He took his bag and his bow, and went on and on until he arrived at the village of the goblins, where he found no one except those who were cooking big pots filled with meat. All had gone to the woods to hunt. He immediately ate up all the pots of meat; and when found by the leader who returned, the leader cried, "And I am going to eat *you* up!" The child screamed out, crying, "Just lick away at me, because I am sweet, I am sweet, I am sweet." Then he left, and returned to his mother. And so it happened day after day, when the owners returned from their hunt, they found the pots entirely empty. They asked those who tended the pots who it was that had been eating the meat; and they replied, "Just only a little boy, but he is very sweet." So they agreed among themselves, saying, "To-day let us stay at home and watch for that person, and see who it is." Soon they saw him coming; and the word was passed, "There he's coming."

When he arrived, he finished up the pots; and as they thought to kill him, he said, "Do not kill me, for I am sweet, I am sweet, I am sweet." They licked him with their tongues; and then they asked him, "How do you do it?" And he said, "Do you really wish to know?" and they said, "Sure." So then he told them to get together a lot of fire-wood and to find some big pots; to fill these with water and get them to boiling good.

They were also to find some corn-bins (these are made of bark, and portable); and when the water was boiling well, they were to climb into these bins. "I will sprinkle a little water upon your bodies; but not one of you make an outcry, but keep as still as mice, because

it is only then that the charm will work." So when the water was boiling, they all climbed into the corn-bins, and he poured great quantities of boiling water upon them until they were all dead. Then he returned to his mother, and said, "Now we've got our pay, they are all dead."

15. OKU KOVONGA OMBELA.

Otembo yaco ombela ka ya lokele olondui viosi via kukuta, ovin-yama lolonjila via fa lenyona. Evi via salapo kuenje via likongola, kuenje via londa komunda yimue oku kovonga ombela. Komunda yaco kua kala vali ewe linene, u o kovonga ombela oko a talama lombinga peka. Tete Kandimba, kuenje wa londa lombinga peka vakuavo vosi va tumala posi vemi.

Kuenje wa sika vombinga, —

Pe—e, pe—e
Ombela, ombela vongangele— ya ca etenya—a
Pe—e, pe—e
Ombela, ombela vongangele— ya ca etenya—a
Eci ci linga ndeti ndombela ndombundu tui tui
Ove a Hosi tu ka nyuila pi ovava
Eci ci linga ndeti ndombela ndombundu tui tui
Ove a Hosi tu ka nyuila pi ovava.

Ndaño wa kala loku kovonga haimo ombela ka yeyile. Ovinyama viosi haico via linga haimo ombela ka yeyile. Kuenje va tumila Mbeu, hati, Eye.

Ovinyama vimue vinene via fetika oku pembula Mbeu viti, Etu tumanu vocili tua ci tokoka etela lianō li telā nye? Puai haimo vati, Eye nō.

Eci Mbeu eya wa tambula ombinga wa londa kewe liaco wa sikamo (cina ca tete haico). Kuenje ombela ya fetika oku lemilā'eci a kala loku sikamo vali, kuenje ombela yeya. Ovinyama viosi via komona viti, Mbeu ukulu, Mbeu ukulu. Oku imba kuaco umosi eci a imba ovinyama viosi vi taviya.

Hosi mekonda eye wa linga ndosoma eye wa tukula, ndeci etu pokati ketu nda pa veta cimue tu tukula umue wa velapo.

[Translation.]

THE RAIN-MAKER.

Once upon a time there was a great drought, because no rain fell. The rivers were dried up, and the animals and birds were dying with thirst. Those which remained gathered themselves together, and climbed upon a high mountain in order to invoke rain. Upon the mountain was a very large stone, and the one seeking to call the rain would stand upon the stone with the whistle made from a deer-horn

in his hand. First the rabbit began, and he climbed upon the rock with the deer-horn whistle in his hand, all the others sitting about the base.

Then he would blow the horn and sing, —

“Toot — ot — ot!!!
 Rain, rain, come from afar! Drought, go away!
 Toot — ot — ot!!!
 Rain, rain, come from afar! Drought, go away!
 As we do like this, may a little rain come as mist!
 To you the Lion, where shall we find water to drink?
 As we do like this, may a little rain come as mist!
 To you the Lion, where shall we find water to drink?”

Even though he called the very best he could, yet the rain did not come. And so tried all the animals in their turn, yet without success. Finally they sent and called the tortoise, telling him to come.

But with this, all the large animals began to despise the tortoise, saying, “If we, the really wise and capable animals, are unable to accomplish anything, why call such a slow-poke as that?” However, the crowd said, “Let him come!”

So the tortoise, taking the deer-horn whistle in his hand, climbed the rock, and began to blow the whistle and sing, as had done the others. Soon the clouds began to gather; and as he continued calling and singing, the rain began to fall. Then all the animals were astonished; and they began to say, “The tortoise is our ruler, the tortoise is our ruler!” One of them led the singing, and all the rest joined in the chorus.

In the above the Lion is mentioned as he to whom all the other powers give obeisance.

16. ENYANGA LA CINJILA.

Ulume wa tele onjanjo venyala kuenje weya kimbo, omele wa tunda hati, Ha nyulā olonjanjo viange, wa sanga mua fa ocinjila cinene. Ulume hati, Etaili nda yeva kuenje wa nyanūla ombueti oku ci tesola. Onjila ya popia hati, Mopele lienyala, oco ame eteke hu popele liesisi. Ulume kuenje wo pandululamo kuenje ca enda, ulume weya kimbo.

Ukai wo pula hati, Ka mua file? Eye hati, Oco.

Eteke limue ukai hati, Tuende o ka sindikile kimbo lietu, ulume hati, Omo muele. Kuenje ukai wa sula osema.

Kuenje va katuka oku enda eci va pitila vonjila va ñuaļēhēlā la Cinyoha congongo, onjila yosi wa yi sitika lapa wa pita ka pa moleha, Cinyoha wa popia hati, Imbila! Imbila! Imbila! utandanjila! Kuenje va eca iputa eye wa tambula haimo hati, Imbila! Imbila! Imbila!

utandanjila! Kuenje va eca ohumba yosema wa ina, haimo oku pinga ka liwekelepo toke ikuata viosi via pua loku eca. Noke wa eca omōlā lukai wahe, Cinyoha wa ina.

Eye haimo hati, Imbila, utandanjila, ulume lacimue vali a kuete, oku tiukila konyima ka ci tava, oku enda kovaso ka ci tava, Cinyoha wa sitika usenge wosi, kuenje ulume wa londa vuti. Wa ivaluka Cinjila una wa lingile hati, Mopele lienyala oco ame eteke hu popele liesisi.

Kuenje wa fetika oku kovonga Cinjila.

Cinjila we—e, nda ku popelele lame ndo mopele—e

Cinjila we—e, nda ku popelele lame ndo mopele—e

Volongongo tua endeke kavali volongongoanjile—e

Volongongo tua endeke kavali volongongoanjile—e.

Noke Cinjila wa yevako eci ulume a kovonga, haimo ulume wa kovonga vali (cina ca tete haico). Cinjila hati, Oco—o. Kuenje weya wo pula hati, Nye? Eye hati, Cinyoha. Kuenje Cinjila wa ipa onyoha yaco. Kuenje onyoha yaco va yi tola va sanga vimo omanu vana a inile haimo va kasilili lomuenyo, lukai wahe, kuenda omālā vahe lovikuata viosi, kuenje va enda kimbo liavo.

Olusapo luaco lu lombolola ohenda. Ukuene nda wa ku linga ohenda love u lingavo ohenda.

[Translation.]

A CLEVER HUNTER AND A BIRD.

A man once set a snare in the plain, and then went on to his village. In the morning he says to himself, "I am going to have a look at my snares and see if perchance some large bird has been caught." And so it proved. He found one, and he lifted his stick to kill it. Then the bird spoke to him, saying, "Save me here on the plain, and some day I will save you in the thick woods." The man heeded and untied the bird, and it went. When the man reached his village, his wife asked, "Did nothing get caught?" to which the man replied, "As you say."

One day the woman said to the man, "Come, and let us go and visit our village!" to which the man responded, "All right, surely!" And the woman began to pound the meal for the journey.

In time they got started; and as they were going along the path, suddenly there appeared before them a very large snake, so that the whole path was blocked, with nowhere to pass. The big snake spoke, saying, "Give me something, give me something, give me something, you there, standing upon the path!" They gave him their mush, which he took quickly, and yet demanded, "Give me more, give me more, give me more, you standing there upon the path!" So they gave him the basket of meal, which he quickly swallowed. However,

he did not let up with his demands until all they had was given him. Finally he gave the child and his wife, and the snake swallowed them all.

Yet he was not satisfied, and continued demanding more. The man could not flee, neither could he pass and go on ahead, for the snake blocked the whole woods. The man climbed a tree; and then he remembered how long ago the bird had begged to be released, saying, "Save me here on the plain, and some day I will save you in the thick woods."

So at once he began to call for the bird Cinjila: —

"Cinjila, oh, I saved you! Will you not save me?

Cinjila, oh, I saved you! Will you not save me?

We have both been in trouble, — the two of us in trouble!

We have both been in trouble, — the two of us in trouble!"

Before very long the bird heard the man calling, and yet he called a second time. Then the bird replied, "All r-i-g-h-t!" and when he came, asked what it was? The man replied, "The big snake." So the bird killed the snake; and when they cut him open, they found within him everything he had swallowed, — the woman and the child, both alive, and all their belongings. Then they proceeded on to their village.

This proverb illustrates kindness: If you show kindness to another, some one in time will show you a kindness.

17. CISUE KUENDA KAVILI.

Ka vili la Cisue va kala lakai vaco, oloneke viosi va kala loku sandiliya eci va kuatisa laco akai vavo. Nda nye? nda nye?

Kavili wa ipapa olomuku, kuenje o yuva ovipa viaco ha yali pula wukai wahe, ositu yaco va takilā kuenje ca posoka. Kacisue wa ipaipa olosanji o sunya ovonya aco ha yali pula wukai wahe hati, Oco ukai wange a pekela ciwa, lacovo ca posoka. Eteke limue ukai wa Kavili wa enda konjo ya Cisue wa sanga ukai wa Cisue o lale povonya olosanji, kuenje wa tundamo lutima uvala hati, Ukai wa Cisue eye o lale pawa ame mbu.

Kuenje weya konjo yahe wa popia lulume wahe hati, Ame sia kuelele, wa kuela Nakacisue eye o lale povonya olosanji. Ame ndale povipa violomuku vianō. Kavili kuenje co vala kutima yu wa enda ku Cisue hati, Ukuetu pi wa ka sangele ovonya olosanji? Cisue hati, Kimbo liomanu. Puai nda o yongola helā tunda omele muele ka salame ocipepi lolonjo eci omanu va yulula olosanji viavo o kuata, oco ame nda ka lingile oco. Kuenje helā Kavili wanda kimbo wa sanga akai a va likongela pamosi oku sula osema olosanji va vi yulula ale kuenje Kavili weya wa salama pokati kolohumba, osanji ya pita ocipepi lahe kuenje wa yi kuata, noke akai vo molā va vilikiya vati,

Kavili O! o kasi oku mālā olosanji! Kuenje umue ukai wa votoka hati, Ndi kepa, kuenje we kapuma owisi vonyima pu, okavili ka lepuka kuenje va ka imba kilu lionjo.

Osimbu ka kasi kilu lionjo ka litunga tunga omuenyo noke ka pasukapo ka senjeleketa posi ce kaka posi pu, ka tueha lolupesi keya konjo yahe ka popia lukai wahe hati, Ocipululu cove ca soka oku njipaisa lakai vomanu.

Omo va lua va sia eci va ci kuete, vati, Citito, Tu sanda eci ca lua, kuenje va ci pumba.

[Translation.]

THE WILD-CAT AND THE WEASEL.

The weasel and the wild-cat lived with their wives; and every day they sought the best they could to help and please their wives, whether by this thing or the other thing.

The weasel killed mice; and he would skin them, and spread the skins upon the bed of his wife. The meat they ate, and it was very fine indeed. The wild-cat would kill chickens; and he would pluck out the feathers, and with them would make a bed for his wife, saying, "So my wife will sleep well;" and that was very nice also. One day the wife of the weasel went to the house of the wild-cat, and she found her lying comfortably upon the bed of chicken-feathers. She turned back to her own house, saying within her heart, "The wife of the wild-cat sleeps with much comfort, but I not at all!"

When the weasel arrived at her own house, she said to her husband, "I am not really married; but the wife of the wild-cat *is*, for she lies upon a bed of chicken-feathers, while I sleep only upon the skins of rats!" The weasel, deeply grieved, went to the wild-cat, and said, "Friend, where did you get your chicken-feathers?" The wild-cat replied, "In the village, where people live. But if you wish some, to-morrow morning go very early and hide very near to the houses; and when the people let out their chickens, you catch one; that is how I did." So the next morning the weasel went to the village, and found that the women had already gathered themselves together at the usual place to pound meal, the chickens having been let out already. The weasel came, and managed to hide himself among the baskets. Soon a chicken passed very near, and he caught it. Thereupon the women saw him, and began to cry out, "The weasel, the weasel, he is eating up all our chickens!" One of the women got quickly up, and threw her pestle with which she had been pounding meal, and struck it upon the back. The little weasel fainted, and they threw it upon the top of the house.

After lying there a little while, he began to revive; and as soon as his strength came back, he slid with difficulty to the ground, and hurried

as fast as he could to his house. Then he unburdened himself to her, saying, "Your greed was nearly the end of me in the hands of the women of the village!"

Many people leave that which they have, saying it is little; they seek something bigger, and are disappointed.

18. KANDIMBA KUENDA ONGUE.

Eteke limue Ongue ya pañinya Kandimba hati, Tu papale okasolo-solo eye hati, Omo. Kuenje Kandimba wa fetikako wa enda wa salama vocisuku cowangu Ongue ya landulako ya vilikiya hati, Kasolosolo—o kasolosolo—o nende wa ililapi, wa ilila kututu, ku moleha pululu, sikileko ovilua, fie—e, sikileko vali, fie—e. Kuenje wo vanjiliya noke wo sanga.

Ongue la yovo hati, Linga lamevo ha salameko, kuenje ya enda ya salama vocisuku konele yonjila, ucila wo langeka nō vonjila hati, Oco Kandimba a linge hati, Uti, etimba liosi lia salama vowangu. Kuenje Kandimba wa landulako lahevo wa vilikiya hati, Kasolosolo—o kasolosolo—o, nende wa ilila pi? Wa ilila kututu ku moleha pululu sikileko ovilua, fie, sikileko vali, fie. Noke kandimba wa molā ucila wongue vonjila, kandimba wa nyanūlā uti wa pumako ongue ya tundapo!

Kuenje kandimba wa enda vali oku ka salama, wa nola ombinga yomalanga wa yi kapa akala, kilu liaco wa kapako ulela, kuenje wa yi, fēlēla polumbandi eye muele wa lifēlēla ponēlē yaco ocipepi lombinga kuenje wa salama, wa tundisa lika etui limosi etimba liosi ka li moleha. Ongue ya kala loku kovonga Kasolosolo—o kasolosolo—o, nende wa ilila pi, wa ilila kututu, kututu ku moleha pululu sikileko, fie, sikileko vali, fie. Ongue ya vanjiliya vanjiliye ko muile. Noke weya polumbandi wa sanga ombinga letui limosi hati, Haka! Nda mola owima. Kuenje wa vilikiya vakuavo hati, —

Ene akulu, ene akulu, ndo tali cilo we, ca molā mbolovolo.

Ene akulu, ene akulu, ndo tali cilo we, ca molā mbolovolo.

Polumbandi, polumbandi pa tunda ombinga we okutui kumue.

Polumbandi, polumbandi pa tunda ombinga we okutui kumue.

Vakuavo vosi eci veyā va vanjako va komoha vati, Haka! Eci ka ca la muiwa, ndanō ovinyama vinene lomue wa ci limbuka. Noke onjamba yeya hati, Eci ngenda ha ci liataila, eci a pitila wa vanjako nō sui hati, Haka! Eci ci kola. Ovinyama viosi via nūlā konele yaco oku piluka momo vati, Umue nda wa tundapo o fa, kuenje va nuālako loku imba.

Noke Mbeu weya hati, Ci kasi pi? Ovo vati, Omanu vocili va tila ove o silivila nye? Kuenje vo takumuilā konyima haimo wa lipilika, kuenje vo pitisa. Eci eya polumbandi wa molā ombinga kuenda etui

hati, Oco muele vu kasi oku pilukila ndeti? kuenje wa kuata vetui lia kandimba wo tundisapo, kuenda ombinga wa yi somolapo. Ovinyama viosi via komoha olondunge via Kandimba kuenda Mbeu viti, Mbeu ukulu!

[Translation.]

THE RABBIT AND THE LEOPARD.

One day the leopard cried out to the rabbit, saying, "Come, let us play hide-and-seek!" To this the rabbit agreed, and he began by hiding himself in a large patch of grass which had been kept for a fire-hunt. The leopard looked all about for him, crying, "Whither, — oh, whither, — oh, oh, tell me where you have gone! Perhaps in a hollow log, and you cannot be seen! Whistl-e, whist-l-e, whist-l-e again!" And so he sought for him until he found him.

Then it was the leopard's turn to hide; and he went and hid himself in a bunch of grass by the side of the path, his tail protruding out into the path, for he said, "When the rabbit comes along, he will think it is a stick, because the whole body is hidden from view in the grass!" The rabbit began his hunt, and did as the leopard, crying out, "Whither, — oh, whither, — oh, oh, tell me where you have gone! Perhaps in a hollow log, and you cannot be seen! Whist-l-e, whist-l-e, whist-l-e again!" Just then the rabbit saw the tail of the leopard in the path, and he lifted his stick and gave it a good whack. Then the leopard came out.

Now, the rabbit went again to hide, and he picked up the horn of a large deer. He took it and put charcoal upon it, and on top of that he put oil. Then he went and dug in a threshing-floor, where the ground is very hard, and let most of the horn protruding. Then he dug again near by, secreting himself, leaving but one of his ears sticking out, the whole of his body being covered up. The leopard began to call, "Whither, — oh, whither, — oh, oh, tell me where you have gone! Perhaps in a hollow log, and you cannot be seen! Whist-l-e, whist-l-e, whist-l-e again!" The leopard looked and looked, but could not find him. At length he came to the threshing-floor, and there he found a horn sticking out of the ground, and one ear! "Gracious me! I've seen an omen!" Then he began to call the other animals, saying, —

"You rulers, come here! you rulers, come here! come and
look at this: here is to be seen the Great One.
You rulers, come here! you rulers, come here! come and
look at this: here is to be seen the Great One.
By the threshing-floor, by the threshing-floor, there
appears a horn and but one ear.
By the threshing-floor, by the threshing-floor, there
appears a horn and but one ear."

When the others all came and looked, they were greatly surprised, saying, "Gracious! such as this has never before been seen." Even among the very large animals, not one of them recognized what it was. When the elephant came, he said, "Shucks! I am going to tread upon it;" but when he approached nearer and saw, he ejaculated, "Whew! but this is a mystery!!" So all the animals went round and round the threshing-floor and began to divine, because they said, "If one leaves from amongst us, he will die!" So they continued walking around the spot and singing.

Finally the tortoise came, and asked, "Where is it?" They snubbed him, saying, "If we, the people of great wisdom, are unable to solve the mystery, what do you think you can do?" So they cast him behind them; but he continued begging for a chance, so they let him through. When he came to the threshing-floor and saw the horn and the ear, he exclaimed, "Well, indeed! and that is why you are divining?" Whereupon he grabbed the ear of the rabbit and pulled him out; then he grabbed the horn and jerked that out. All the animals were greatly surprised at the wisdom of the rabbit and the tortoise, all declaring, "The tortoise is our superior, the tortoise is our superior!"

19. NOTOLINGO LOMOLĀHE UTOLINGO.

Eteke limue nyoho yahe wa enda kovapia wa sia ombia yohale piko hati, Teleka, eci njiya sanga ya pia. Kuenje omolā wa kala loku teleka ya pia ciwa. Ekumbi vokati kilu olohumbihumbi vieya via iñilā vonjo via lia ohale yosi. Omolā vonjo wa tilamo mekonda liusumba, kuenje eci via mālā oku lia via enda. Eci nyoho yahe eya wo lundila hati, Ove muele wa yi lia kuenje wo puma hati, wo laleka onjala hati, Wa lia ale ombelela. Ndanō omolā wa sapula hati, Olonjila via yi lia, haimo hati, Esanda liovē.

Oloneke viosi wo sila sila haimo olonjila via lialia nyoho yahe wa enda loku puma puma hati, Ove o kasi loku lia lia.

Eteke limue omolā wa kava hati, Ngenda ha liponda nō amuele. Kuenje wa tunda lolupesi oku yolokela kewe limue linene, ewe liaci li kuete eleva vokati kuenda uvelo. Omunu nda wa tema oko a enda oku liponda, ewe liaco nda li lete omunu li asama eci omunu a iñilā li kupikako vali. Eci omolā a kala loku yolokelako inahe wa kala lusumba hati, Omolānge sanga o ka nyēlēlē kuenje wo landula loku kovonga hati, —

Ove Utolingo tiuka.

Notolingo, Notolingo, Notolingo.

Ove Utolingo tiuka.

Notolingo, Notolingo, Notolingo.

Ame hameko nda lia akunde, akunde olohumbihumbi via lia.

Ame hameko nda lia akunde, akunde olohumbihumbi via lia.

Omola ka tiukile, kuenje wa pitila kewe, ewe oku mola omōlā liasama li yevala ngūlu, ngūlu. Kuenje omōlā wa iñilā momo utima wo vala ewe kuenje lia tuvikako. Nyoho yaco oku sokolola omolāhe, lahevo wa iñilā wo sanga yu. Omōlā wo pula hati, Nye weyilila vali? Eye hati Ove nda ku landula.

Olusapo luaco lu lombolola omanu vamue va lundaila nō vakuavo, umue ndanō o kasi oku likala haimo vati, Ove muele.

[Translation.]

NOTOLINGO AND HER DAUGHTER UTOLINGO.

Once upon a time the mother of Utolingo went to the field, leaving a pot of cow-peas cooking upon the fire, saying to her daughter, "Cook them, so that when I come back they will be thoroughly done." So the child looked after them carefully until they were fully cooked. When the sun was at noon, there came many very large birds, which entered the house and ate up all the cow-peas. The child fled in terror. After they had finished the cow-peas, every bit of them, they flew away. Later, when the mother returned from the field, she accused the child, saying, "You ate those cow-peas yourself." Then she beat the child, and would give her nothing more to eat, saying she had already eaten. But the child insisted that the birds had come and eaten the food. But the mother simply replied, "That's all nonsense!"

And so it happened day after day, — the mother leaving the child, and the birds coming and eating as before. And the mother kept beating the child, saying, "You're the one who is doing the eating!"

Finally the child became exasperated, and said, "What's the use? I am going to kill myself!" So she ran as fast as she could toward a big stone in which was a cave in its centre, with a doorway. A person becoming very angry would run toward this rock to kill himself; and the rock, seeing the person coming, would split open, and, when the person had entered, would shut to again. As the child was hastening toward this rock, the mother became frightened, saying, "I'm afraid my child will be lost," and she hurried after her, crying, —

"O Utolingo! come back!
Notolingo, Notolingo, Notolingo,
O Utolingo! come back!
Notolingo, Notolingo, Notolingo!" —

"I did not eat the cow-peas, the birds ate them;
I did not eat the cow-peas, the birds ate them;"

was the reply by the child.

But she would not return; and when she arrived at the stone, the stone, seeing the child, opened up, and there were heard sounds of

rejoicing. The child entered because her heart was sore, and the stone closed in around her. The mother, thinking of her child, ran in also and found her. The child asked her, "And why did you come after me?" to which the mother replied, "Because I wanted to find you."

This proverb emphasizes how some will continue to falsely accuse another, even though he continually declares he is guiltless.

20. AKUENJE VA VALI KUENDA VA NYOKULU YAVO.

Akuenje vavali va tunda oku ka fetika ovitula, kuenda vonyokulu yavo, eci va pitila lolosinge ka va sangele, kuenje va fetika oku tunga, u o tungila nyokulu yahe u o tungila nyokulu yahe. Noke ombela yeya ukuenje ukuavo wa tunga lombili osinge ya nyokulu yahe kuenje wa vunda, ukuavo puai ka malele lombili yu wa popia lukuavo hati, Linga Maikulu a vunde vosinge yove, ukuavo ka tavele hati Lovevo vulume nye kua tungilile lombili? Ame si tava.

Kuenje nyokulu yahe wa vunda vemi liuti womanda, ombela eci ya kanālā ya tola uti waco mua vunda nyokulu yahe, kuenje wa fa. Ukuenje waco wa yelula nyokulu yahe wo vunga olonanga, wa lituika, wa enda lahe kesinya lia Kuanja ku li oviva vioku inba ava va fa. Eci a kala loku enda wa nūalēhēlā lekisikisi lio pula hati, Katuta ketu! Katuta ketu! Nyokulu o ko tuala pi? Eye hati: —

Kuku ho tuala vesinya lia Kuanja,
Ngelenge yo lila hi—i,
A ngelenge yo lila hi—i, hi—i.
Ngelenge yo lila hi—i,
A ngelenge yo lila hi—i, hi—i.

Ekisi hati, Neteleko utue ha linge onganja yoku nyuila kuenje wo tetelako, wo pitahālā. Akisi osi a nūalehelā lahe haico o linga. Umue okuokuo, umue okulu hati, ha linga oluiko luoku pika iputa. Noke wa nūalehela lokahulukai hati, Nyiheko apuvi a lenēlā wa wiha. Noke wa wimba onumbi hati, Nyokulu ka wimbe vociva ci yela ovava. Kuenje wa pitila kociva caco, wa imbamo nyokulu yahe, eye wa kala kongongo nyokulu yahe wa tumuha olonjanja vi vali tatu yaco wa iñilā. Kuenje vociva mua tunda ovindele lolondona lovikuata viavo. Nyokulu yaha, lahevo wa pongoloka wa linga ondona wo pula hati, Ame elie? Eye hati, Ove kuku. Kuenje weya kimbo, va tunga olonjo, lolombalaka imbo lieyuka ovindele.

Ukuavo una wo limilile osinge eci a ci vanja ocipululu co kuata, kuenje wa popia nyokulu yahe hati, Linga hu ipaye oco tu mōlā ovipako, nyokulu yahe ka tava eye wa lipilika kuenje wo tesola, wo vunga onanga kuenje wa lituika.

Eci a kala loku enda wa tokeka lekisi wo pula hati, Katuta ketu? Katuta ketu nyokulu o ko tuala pi? Eye hati, —

Kuku ho tuala vesinya lia Kuanja,
Ngelenge yo lila hi—i;
A ngelenge yo lila hi—i, hi—i;
Ngelenge yo lila hi—i;
A ngelenge yo lila hi—i, hi—i.

Nyiheko utue waco, eye ka tavele hati, Kuku eye ha teta? Kuenje wa pitahālā. Vosi a nūlehēlā lavo lomue a tetelako. Kuenje wa sima hati, Ukuetu citito ame mbelapo. Yu wa tokeka la kahuluwa wo pinga apuvi aco hati, Ame si kuete ovayo haimo ka tavele. Kahuluwa hati, Ndanō wa nimila linga hulmbe onumbi. Kuenje wo sapuila hati, Nyokulu ko tuale vociva ci kusuka ovava omo mu li ovindele, ukuele omo a ka imbilevo. Kuenje wa yoloka kociva catukuiwa, wa imbamo nyokulu yahe, eye wa kala kongongo loku talamēlā nyokulu yahe wa iñilāmo huti, ewe ka tumbulukile, wa kala osimbu noke kua tomboka otuvikasia kuenda ocimbali co sapuila hati, Ovikasia evi omo mu li eci o yongola. Eci enda ka tunge onjo ya fina lonjinena ku ka sie. Kuenda eci o ka tuvula ovikasia viaco ka kale lika liove, kuenda ka liyikilemo.

Kuenje weya kimbo, Wa popia lukuavo hati, Nda ka viupile, kuenje wa tunga onjo, eci ya pua wa liyikilamo lika liaha, wa fetika oku tuvula. O tuvula eyi mu li olonyihi, yikuavo olonyoha, yikuavo alimbondo, viosi muele mueyuka nō ovipuka vi lumana. Noke eci a mālā vio katukila oku lumana, kuenje wa fa.

Ekandu liaco lio pisa.

Tete wa limila ukuavo osinge, vali wa linga ongangu wa ponda nyokulu yahe oku pesela osonde.

[Translation.]

TWO BOYS AND THEIR GRANDMOTHERS.

Two boys started off with their grandmothers to begin a new village. When they arrived, they did not find any huts in which to stay. So they at once began to build, — one boy building for his grandmother, and the other for his grandmother. Soon the rain began to fall. One boy had built his very quickly; and so his grandmother entered, and was protected from the rain. The other one had not finished; and so he begged of the other, saying, "Do a kindness, and let my grandmother come into your hut!" The other would not, replying, "You also are a man. Why didn't you hurry faster with your building? I won't agree to it!"

So his grandmother sought cover under a large tree called the "omanda." As the storm increased, the lightning struck the tree under which she was; and it was torn open, and the grandmother was killed. The boy picked her up and wrapped her in cloth, put her upon his shoulder, and started with her to the other side of the river

Quanja, where there were pools into which they threw those who died. As he was on his way, he met a goblin,¹ who greeted him with friendliness, saying, "Where are you going with your grandmother?" And he responded thus:—

"Honored sir, I am carrying her to the other side of the river Quanja,
The deer is crying hi — hi;
Oh, the deer is crying hi — hi;
The deer is crying hi — hi;
Oh, the deer is crying hi — hi."

The friendly spirit said to him, "Cut me off the head, that I may use it as a gourd with which to drink." He did so; and then on he went again, complying with all the requests made of him. One of the spirits would ask an arm; another, a leg with which he might stir his mush. Pretty soon he met a little old woman, who begged, "Give me the lungs, because they are soft," and so he did. Soon one advised him, saying, "Throw your grandmother into the pool, and the water will become clear!" When he arrived at the pool, he did as he was told. He stood upon the bank, and he saw her come to the surface twice; and the third time she sank. Then at once from the pool there came forth white men and white women, with all their belongings. Among them was his grandmother, who was turned into a white woman. She asked him, saying, "Who am I?" And he recognized her. Then they all came to the village and built houses and put up tents, so that the village was filled with white folks.

Now, the other boy, who had been stingy about his hut, forbidding the grandmother to shield herself in it from the rain, when he saw all that had happened, became filled with greed, and said to his grandmother, "Come, let me kill you! and we also shall become wealthy." But his grandmother rebelled, but he struck her and killed her, and, wrapping her in cloth, lifted her upon his shoulder.

As he was going along the path, he met a friendly spirit, which greeted him kindly, and asked, "Where are you going with your grandmother?" He replied, —

"Sir, I am going with her to the other side of the Quanja,
The deer is crying hi — hi;
Oh, the deer is crying hi — hi;
The deer is crying hi — hi;
Oh, the deer is crying hi — hi!"

"Give me the head," said the spirit; but the boy replied, "And why, sir, should I do that?" Then he went on; and though he met many spirits, he would not comply with the requests of any of them,

¹ A hideous masked person.

for he said, "The other boy is insignificant, but I am far wiser." He met also the little old woman; and she begged for the lungs, saying, "Give me, for my teeth are all gone," but he would not. Then she said to him, "Even though you are mean to me, let me give you advice: take your grandmother to the pool where the water is red, for there are found the white folks, and there is where the other boy went." So he hurried along to the pool described, and threw in his grandmother. He stood upon the bank waiting for her; for he said, "A stone will not come to the surface." He remained there a long time; and soon there appeared some little boxes, and with them a native servant, who said, "These boxes contain that which you so much desire. When you reach your village, build a very fine house, not forgetting to put in windows. When finally you open these boxes, be entirely by yourself, and be sure you lock yourself in."

When he arrived at the village, he said to the other boy, "I have gone and gotten them too!" Then he built a house; and when it was finished, he shut himself in all by himself, and began to open the boxes. One he opened contained bees, another snakes, another hornets. All of them were filled with insects which bit and stung. When he had finished opening all of the boxes, then they assailed him and killed him.

His own sin had condemned him.

First, he was stingy about his hut; second, because of imitation, he killed his own grandmother, thus shedding blood.

21. ONYOKA YOMOMA LULUAVAVA.

Luluavava lua tanga vuti, noke onyoka yomoma yeya vemi liaco oku vunda undembo. Kuenje okanende keya ka wila vuti waco, omunu lahevo eci a mola onende ya wila vuti kuenje wa kala loku yomba luta. Kuenje omoma ya pañinya oluavava hati, Lupula okanende sanga omunu o ka loya, volofa viomunu umosi mu li olofa viowini. Luavava ka tavele oku lupula onende.

Noke omunu weya ocipepi kuenje wa loya onende, kuenje ya kupukila kutue womoma, omunu hati, Ha nōlā onende o lete omoma kuenje wa nyānūlā ondiaviti wa topola omoma, kuenje wa yi vunga hati o yelula ka ci tava, hati, O vanja olondovi ka vi moleha. Kuenje wa vanja vuti wa mola oluavava yu wo sungamo wosi yu wa kuta laco omoma.

Moma wa popia la luavava hati, Sia ci popele siti, Lupula onende momo volofa viomunu umosi mu li olofa viowiñi?

Olusapo hati, Ukuele nda o suñilā langeka vekaha liomunu umosi mu li ekaha liowiñi. Kanende, la luavava, kuenda moma va takela pamosi.

[Translation.]

THE PYTHON AND THE VINE (?).

The vine was in the tree whither it had climbed. Soon a big snake, the python, came and rested in the shade of the tree. A dove came also and perched in the same tree. Then a man, when he saw the dove fly to the tree, stalked the bird, and he had a gun. Then the python called to the vine, saying, "Scare away the bird or perhaps the man will shoot it, and in the death of one there may be the death of many." But the vine would not consent to scare away the dove.

Soon the man came close up and shot the dove, so that it fell upon the head of the snake. The man went to pick up the dove, and then saw the python; so he grabbed his axe and killed it. Then he folded it up to better carry it; but it would not work, and he looked around for some bark rope. He failed to find any, but saw the vine climbing up the tree; and so he pulled that down, and with it tied up the snake in a tight bundle.

Then the python said to the vine, "Did not I tell you to scare off the dove, for in the death of one there might be the death of many?"

MORAL: Though some sleep, in the wakefulness of one is the wakefulness of many. Failure to warn resulted in the dove, the vine, and the python all being destroyed.

22. SIOKANDA LA NOKANDA, LA NDECI UKAI WO FETISA.

Siokanda wa kala ocimunu wa enda loku ivava alongombe, lolosanji, lolohombo, lolongulu. Pokati pa kala olui lunene ka lu kuete eyau, ulume nda wa yongola oku ka iva o pañinya Nokanda kuenje o tiapula onanga kovava a litepa, nda wa ka ivile o pañinya vali ukai wahe o tiapula vali onanga kovava a litepa o pita.

Eteke limue wa ka ivile alongombe vamuele vo mōlā vo lupuisa, eci a pitila kolui wa kovonga Nokanda.

Ukaivange Nokanda we—e
 O tiapula onanga kovava—a
 Ukaivange Nokanda we—e
 O tiapula onanga kovava—a
 Va muele ongombe nda veyā,
 O tiapula onanga kovava—a
 Va muele osanji nda veyā,
 O tiapula onanga kovava—a
 Vamuele ongulu nda veyā,
 O tiapula onanga kovava—a
 Va muele ohombo nda veyā,
 O tiapula onanga kovava—a.

Eye ndanõ wa ka ivile Nokanda ukuaku tepa ovava u limilã o lia lukai umue wiñi. Nokanda eye wa enda loku popela lombili, momo nda wa ka ivile va muele vo lupuisa eye eci a pitila kolui o kovonga Nokanda eci a yoka ovava a litokeka vali, va muele ndanõ vo kuama eci va pitila kolui ka va kuete apa va pita.

Eteke limue ka tavele vali pokuenda wo pitisa, puai eci a tiuka ndanõ ulume wa kovonga haimo ka tavele, wa popia lahe hati, U o lia lia lahe a ku pitise ame si tava. Kuenje vamuele eci vo sanga vo wipa, olongombe viavo va enda lavio.

Olusapo hati, Eci a lia lia elau ka sokoluile ukuahenda.

[Translation.]

SIOKANDA AND HIS WIFE NOKANDA, AND HOW SHE PAID HIM BACK.

Siokanda was a thief, and he used to go and steal oxen and chickens and goats and pigs. Near by his village was a large river which had no bridge. When the man wished to go to steal, he would call upon his wife Nokanda that she should dip a cloth in the water, and it would divide, and he would cross over. Then, when he had stolen, he would call again for his wife to come and dip the cloth in the water, in order to divide it, and he would return safely.

One day he went as usual and stole some oxen. The owners saw him and gave chase. When he arrived at the river, he began to call Nokanda as usual:—

“My own wife Nokanda, oh — o!
Dip the cloth in the water — O,
My own wife Nokanda, oh — o!
Dip the cloth in the water — O,
What if the owner of the ox should come,
Dip the cloth in the water — O,
What if the owner of the chicken should come,
Dip the cloth in the water — O,
What if the owner of the pig should come,
Dip the cloth in the water — O,
What if the owner of the goat should come,
Dip the cloth in the water — O!”

And the man, even when he went to steal and Nokanda would divide the water for him, he was stingy to her, and he would go and eat with some other woman. Nokanda always went quickly to help him out in his trouble, because, after he had stolen, oftentimes the owners would rush after him. As soon as he would arrive at the river, he would call Nokanda, and she would divide the water; and after he had passed, the water came together again, so that, even if the pursuers reached the bank, they found no place where they might pass.

One day, however, she refused to help him cross. When he reached the river on his way back, he called and called to her; but she replied, "Let the one with whom you are continually eating see you across this time! I won't do it." The owners, when they caught him, killed him, and went back with their oxen.

MORAL: One enjoying good luck and fortune forgets to be kind.